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THE

BANNER OF THE COVENANT.

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"FOR CHRIST'S CROWN AND COVENANT."  
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1853.

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Practical Essays.

(For the Banner of the Covenant.)

“FORGETTING THINGS BEHIND.”

It is evident that this expression must be taken in a restricted or qualified sense. There are many things behind which it may be very beneficial for us to remember. The meaning is, that we should not have *such* a recollection of the past as will interfere with our attention to present duty, and prevent or retard our progress in holiness. Like the competitors in the Olympic stadium, we must “press toward the mark for the prize.” This life is our race course; death the goal which terminates our toils; heaven the victor’s crown; and God our Saviour the judge who witnesses the struggle, and awards the prize. As it would have endangered his success if the Grecian agonist had *looked back*, or turned around, so the Christian must “forget the things behind, and reach forth to those that are before.”

1. We should forget the *world*. The Christian is one who has come out of the world: he has left it *behind* him. He is, indeed, still *in* it, but he is not *of* it. He may indeed *use* it, but he must be very careful not to *abuse* it. Its honours, pleasures, sinful practices—how insnaring and alluring are they! Imperceptibly they gain an influence, and ere the captive is made aware of his bondage, he finds, alas how often, that it is *too late* for him to escape. We must beware, then, lest it gain an ascendancy over us, lest it engross too much of our thoughts or our attention. God commands us *not to love it*, and tells us that if we do, it is certain we cannot love *him*. He calls us to come out from it. He presents *heaven* to us as the object which we should strive for. He contrasts the unfading crown, the incorruptible inheritance, the eternal weight of glory, with the fashion of this world, which soon passes away, unsatisfying in its actual possession, soon entirely and forever gone, and leaving only a fearful looking for of judgment, as the penalty of disobedience. Yet, such is our infatuation, that if we think much of the pleasures of the world, they lose their proper aspect, and assume a false appearance, so that “vice,”
once

—“A monster of so dread a mien,
That to be hated, needs but to be seen.
Now seen too oft, familiar with its face,
We first endure, then pity, then embrace.”

2. We should forget *our sins*. This may seem very strange. David says that “his sin was ever before him.” It is true that we should remember our sins, that we may be humbled and that we may be warned. But we should forget them in their corrupting power, their *polluting* influence. Sin leaves a stain wherever it touches. To think very much about it, is like breathing an impure, unwholesome atmosphere. It is not by the contemplation of the deformity and hideousness of our sinful natures,

that sanctification is promoted: it is when "we behold with open face as in a glass, the *glory of the Lord*, that we are changed into the same image, from glory to glory, as by the *Spirit of the Lord*." We should forget it, lest the recollection of the time when it was a sweet morsel under the tongue, may revive the *love* of it. We should cast into oblivion all the vain excuses by which we may once have justified ourselves for practising it. It is better not to think much about it, but humbly and earnestly to seek for its pardon. The slumbering, dying embers may be thus stirred up again; the fierce monsters which are gradually perishing may be thus unchained. There is a remainder of corruption which we should avoid touching. The experience of many saints may show how dangerous and how discouraging it is to dwell upon the dark features of the character, "things behind," which, in these respects, ought to be *forgotten*.

3. We should forget our *graces*—if we think we have any. If, indeed, the Divine Spirit have manifestly renewed the heart, and have caused the "fruits of righteousness" to appear in the character, it would be doing Him dishonour to deny His work, nor should we forego the encouragement which an humble confidence in his unchanging love may excite. But to let the mind dwell upon what may be considered as excellencies, is likely to foster *pride*, to lead to *sloth*, to excite *self-righteousness*. Thus GOD may be offended, and *Christ* made the minister of sin, and the HOLY SPIRIT grieved. The thought that so much remains to be performed should rather lead us to feel as if nothing had yet been done. The candidate for the Olympic crown thought not of the space he had gone over, but of the distance he must yet traverse before he reached the mark. The Christian should remember that he has not yet *attained*, neither is he already *perfect*. How *very* little has been reached even by the best. "Where then is boasting? It is excluded." Those who possess the most grace suppose that they have the least. "Moses wist not that the skin of his face shone." Paul regarded himself as "less than the least of all saints." The righteous at the day of judgment disavow the commendation of the Judge. "If a man think himself to be something, when he is nothing, he deceiveth himself."

4. We should forget our *afflictions*. Many afflictions fall to the lot of the Christian. His Saviour has told him to expect them, and has promised to make them the means by which his sanctification may be promoted, and his future happiness increased. They show that he is a sinner, and should humble him, but they are also evidences of the Saviour's love, and should therefore cause increased love to him. The necessity of struggling with them should call out more energy of character, and give a better development to the renewed nature. The Christian may, therefore, "remember his affliction, the wormwood and the gall," with humble submission to the will of God, with sincere penitence for sin, with more pure and ardent love to the Saviour, with more zeal and activity in the divine service. But care should be taken lest the mind may dwell upon them too often or too much. They tend to *depress* the heart, and sometimes they may tempt to charge God foolishly, or to *murmur* against his providence. They often take away the spirit's strength, and drive the sinner away from Christ. Hence we should rather *forget* them. They are, after all, and at the most, but *light* afflictions; they are far less than our iniquities deserve, they are only for a moment, and they work out a weight of glory. It is better not to distress the mind with considering them: it is wiser to *forget* them.

We have now commenced another year. The past has made its records of good and bad, of pleasant and painful. What shall we commit to the charge of memory, what shall we consign to oblivion? All the past may be profitable, if we rightly improve the recollection; *all* may be hurtful if we misapply it. We have desired to show how we should *discriminate* on this subject; how we should *forget things behind*, by avoiding such a consideration of them as would interfere with our advance towards heaven.

THE UNIVERSAL SENTENCE.—“Thou shalt die, and not live.” Ponder these words. Yes, ponder them, and apply them to yourselves. That word *die*,—how lightly do we pronounce it! With how little thought do we say, “If I should die!”—“When I die!”—“After my death!” How lightly do we speak of the death of others! We say of a person, “Do you know that he is dead?” in the same tone that we speak of an ordinary occurrence, the news of the day, which attracts a moment’s attention and is forgotten. If we speak of the consequences of his death, it is only in reference to those connected with this world and with the survivors. Ah! how does this levity sadden the serious-minded man, who, when he hears these words, “He is dead,” asks himself, “What has become of his soul?”

Ah! to him who is departed, death is every thing—time ended, judgment passed, eternity begun. One day it will be so to you also, and you will know the meaning of those solemn words, “Thou shalt die, and not live.” Then you also shall have a bed of death, a shroud, a coffin, a day of burial, when the mourners shall follow you in silence to your long home, and the hollow sound of the clay falling upon your coffin-lid shall be heard. Hear you that sound? Understand you its solemn meaning? It tells you that for the child of Adam whom the earth covers, “there shall be time no longer.” It tells you, that for him the world with its lusts has passed away. It is, as it were, an eternal adieu to all that the world contains—to all that he has seen, and loved, and possessed therein.

When this sad ceremony shall have been performed for you, others shall continue to live upon the earth as before: they shall buy and sell, plant and build. Your houses shall be inhabited by others, they shall succeed you in your occupations, and in a short time it will not be perceived that you have left a vacant space in the world. The sun shall continue to know the place of his rising and of his setting, the seasons shall succeed each other in due order—spring shall renew its flowers, summer its heat, autumn its fruit, and winter its retirement and repose. But for you there will be no more flowers of spring, no more shades of summer, no more fruits of autumn, no more tranquil scenes of winter around the domestic fireside. For you there will be nothing but God, judgment, and eternity, an eternity of happiness or of wo! Oh, I beseech you to consider all that these solemn and important words contain—“Thou shalt die, and not live.” Consider that they may be put into execution against you at any moment—that this night thy soul may be required of thee.—*From the French of Rochat.*

HAVE YOU THOUGHT OF IT?—All you into whose hands this little book shall come, O let me beg you to consider how your hearts can endure to think of being shut out of heaven, out of blessedness for ever! Ask your heart these questions, Can I burn? Can I endure the vengeance of eternal fire? Will a glowing oven, a scorching furnace, be an easy lodging for me? O why, my soul, wilt thou not be persuaded to repent? Is there too much pain in that? Talk to thee of crucifying the flesh, of parting with thy worldly companions, of entering in at the strait gate. O these are hard sayings, who can bear them? But how wilt thou dwell with devouring fire? How wilt thou dwell with everlasting burnings? Think on hell, O poor soul, and then think on Christ; and consider if a Redeemer from such misery be not worth the accepting of. Think on hell, and then think on sin, and carnal pleasures; consider how thou wilt relish them in the everlasting fire! Are these the price for which thou sellest thy soul to hell? O bid these lusts and pleasures be gone; bid your companion-sins be gone; and though you

loved them well, and have spent your time sinfully with them, yet tell them you must not burn for them: that you will not damn your soul to please your flesh. Having thus briefly laid down the use of terror, to awaken some poor souls out of the depth of carnal security, I shall proceed to encourage poor sinners to lay fast hold on Christ before it be too late.

O poor soul! Hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him? What shall I say to thee? Let me say this—Christ waits still for thee; Christ is still willing to receive thee! Why, then, wilt thou undo thyself by neglecting so great a salvation? Think what message he sends to thee, what errand he comes on; it is no dismal message; it is no dreadful errand. If Christ had come to destroy thy soul, could he have had less welcome than thou hast given him? O for thy soul's sake receive him! O ye fools, when will ye be wise? Come unto Jesus, and he will have mercy on you, and heal all your backslidings, and love you freely.

But some poor soul will say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched sinner as I am, who have stood out so long against him. In answer to this, let me give you some directions.

1. Ah, poor soul! art thou willing to come to Christ? Then will Christ in no wise cast thee out, if thou comest to him poor, and miserable, and blind, and naked. O sinner, come not to him in thine own strength; but come thou and say, O Lord, here is a poor soul not worth any thing! O Lord, make me rich in faith! Here is a miserable soul, O Lord, have mercy on me! Here is a poor blind soul, O Lord, enlighten me from above. Here is a poor naked wretch, O Lord, save me, lest I perish, for I cannot help myself. 2. Come to Christ by believing in him. Yes, when thy poor soul is sinking into hell, and sees no way to escape the fearful wrath of God, O then at such a time seize fast hold on Christ! O apprehend and apply all his benefits to thy soul! Come and grasp him in the arms of thy faith, and say, I believe in thee, Lord; help my unbelief. And the answer which thy Lord will give thee, will be this—Be it unto thee according as thou wilt. Let Christ be in your hand, and the promise in your eye, and no doubt, though thou hast been a rebel and a traitor, yet Jesus Christ, having received gifts for the rebellious, will show mercy to thee, and receive thee. 3. Come to Jesus Christ by repenting and forsaking all thy sins. Thou canst never come to the wedding without the wedding garment; the old man must be done away, before all things can be made new. "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved; how long shall thy vain thoughts lodge within thee?"—Jer. iv. 14.—*Samuel Rutherford.*

Anti-Slavery.

SPEECH OF HON. CHARLES SUMNER, OF MASSACHUSETTS, ON HIS MOTION
TO REPEAL THE FUGITIVE SLAVE BILL, IN THE SENATE OF THE UNITED
STATES, AUGUST 26, 1852.

If any man thinks that the interests of these nations and the interests of Christianity are two separate and distinct things, I wish my soul may never enter into his secret.

OLIVER CROMWELL.

Thursday, August 26, 1852.—The Civil and Diplomatic Appropriation Bill being under consideration, the following amendment was moved by the Committee on Finance:

"That where the ministerial officers of the United States have [incurred] or shall incur extraordinary expenses in executing the laws thereof, the payment of which is not specifically provided for, the President of the United States is authorized to allow the payment thereof, under the special taxation of the district or circuit court of the district in which the said services have been or shall be rendered, to be paid from the appropriation for defraying the expenses of the judiciary."

Mr. Sumner moved the following amendment to the amendment:

"*Provided*, That no such allowance shall be authorized for any expenses incurred in executing the act of September 18, 1850, for the surrender of fugitives from service or labour; which said act is hereby repealed."

On this he took the floor, and spoke as follows:

MR. PRESIDENT: Here is a provision for extraordinary expenses incurred in executing the laws of the United States. Extraordinary expenses! Sir,

beneath these specious words lurks the very subject on which, by a solemn vote of this body, I was refused a hearing. Here it is; no longer open to the charge of being an "abstraction," but actually presented for practical legislation; not introduced by me, but by one of the important committees of the Senate; not brought forward weeks ago, when there was ample time for discussion, but only at this moment, without any reference to the late period of the session. The amendment, which I now offer, proposes to remove one chief occasion of these extraordinary expenses. And now, at last, among these final crowded days of our duties here, but at this earliest opportunity, I am to be heard; not as a favour, but as a right. The graceful usages of this body may be abandoned, but the established privileges of debate cannot be abridged. Parliamentary courtesy may be forgotten, but parliamentary law must prevail. The subject is broadly before the senate. By the blessing of God, it shall be discussed.

Sir, a severe lawgiver of early Greece vainly sought to secure permanence for his imperfect institutions, by providing that the citizen who, at any time, attempted an alteration or repeal of any part thereof should appear in the public assembly with a halter about his neck, ready to be drawn if his proposition failed to be adopted. A tyrannical spirit among us, in unconscious imitation of this antique and discarded barbarism, seeks to surround an offensive institution with a similar safeguard. In the existing distemper of the public mind and at this present juncture, no man can enter upon the service which I now undertake, without a personal responsibility, such as can be sustained only by that sense of duty which, under God, is always our best support. That personal responsibility I accept. Before the senate and the country let me be held accountable for this act, and for every word which I utter.

With me, sir, there is no alternative. Painfully convinced of the unutterable wrongs and woes of slavery; profoundly believing that, according to the true spirit of the constitution and the sentiments of the fathers, it can find no place under our *national* government—that it is in every respect *sectional*, and in no respect *national*—that it is always and every where the creature and dependent of the *states*, and never any where the creature or dependent of the *nation*, and that the *nation* can never, by legislative or other act, impart to it any support, under the Constitution of the United States; with these convictions, I could not allow this session to reach its close, without making or seizing an opportunity to declare myself openly against the usurpation, injustice, and cruelty, of the late enactment by congress for the recovery of fugitive slaves. Full well I know, sir, the difficulties of this discussion, arising from prejudices of opinion and from adverse conclusions, strong and sincere as my own. Full well I know that I am in a small minority, with few here to whom I may look for sympathy or support. Full well I know that I must utter things unwelcome to many in this body, which I cannot do without pain. Full well I know that the institution of slavery in our country, which I now proceed to consider, is as sensitive as it is powerful—possessing a power to shake the whole land with a sensitiveness that shrinks and trembles at the touch. But, while these things may properly prompt me to caution and reserve, they cannot change my duty, or my determination to perform it. For this I willingly forget myself, and all personal consequences. The favour and good-will of my fellow-citizens, of my brethren of the senate, sir—grateful to me as it justly is—I am ready, if required, to sacrifice. All that I am or may be, I freely offer to this cause.

And here allow me, for one moment, to refer to myself and my position. Sir, I have never been a politician. The slave of principles, I call no party master. By sentiment, education, and conviction, a friend of human rights, in their utmost expansion, I have ever most sincerely embraced the democratic idea; not, indeed, as represented or professed by any party, but accord-

ing to its real significance, as transfigured in the Declaration of Independence, and in the injunctions of Christianity. In this idea I saw no narrow advantages merely for individuals or classes, but the sovereignty of the people and the greatest happiness of all secured by equal laws. Amidst the vicissitudes of public affairs, I trust always to hold fast to this idea, and to any political party which truly embraces it.

Party does not constrain me; nor is my independence lessened by any relations to the office which gives me a title to be heard on this floor. And here, sir, I may speak proudly. By no effort, by no desire of my own, I find myself a senator of the United States. Never before have I held public office of any kind. With the ample opportunities of private life I was content. No tombstone for me could bear a fairer inscription than this: "Here lies one who, without the honours or emoluments of public station, did something for his fellow man." From such simple aspirations I was taken away by the free choice of my native commonwealth, and placed in this responsible post of duty, without personal obligation of any kind, beyond what was implied in my life and published words. The earnest friends, by whose confidence I was first designated, asked nothing from me, and, throughout the long conflict which ended in my election, rejoiced in the position which I most carefully guarded. To all my language was uniform, that I did not desire to be brought forward; that I would do nothing to promote the result; that I had no pledges or promises to offer; that the office should seek me, and not I the office; and that it should find me in all respects an independent man, bound to no party and to no human being, but only, according to my best judgment, to act for the good of all. Again, sir, I speak with pride, both for myself and others, when I add that these avowals found a sympathizing response. In this spirit I have come here, and in this spirit I shall speak to-day.

Rejoicing in my independence and claiming nothing from party ties, I throw myself upon the candour and magnanimity of the senate. I now ask your attention; but I trust not to abuse it. I may speak strongly; for I shall speak openly and from the strength of my convictions. I may speak warmly; for I shall speak from the heart. But in no event can I forget the amenities which belong to debate, and which especially become this body. Slavery I must condemn with my whole soul; but here I need only borrow the language of slaveholders themselves; nor would it accord with my habits or my sense of justice to exhibit them as the impersonation of the institution—Jefferson calls it the "enormity"—which they cherish. Of them I do not speak; but without fear and without favour, as without impeachment of any person, I assail this wrong. Again, sir, I may err; but it will be with the fathers. I plant myself on the ancient ways of the republic, with its grandest names, its surest landmarks, and all its original altar-fires about me.

And now, on the very threshold, I encounter the objection that there is a final settlement, in principle and substance, of the question of slavery, and that all discussion of it is closed. Both the old political parties of the country, by formal resolutions, have united in this declaration. On a subject which for years has agitated the public mind; which yet palpitates in every heart and burns on every tongue; which, in its immeasurable importance, dwarfs all other subjects; which, by its constant and gigantic presence, throws a shadow across these halls; which at this very time calls for appropriations to meet extraordinary expenses it has caused, they have imposed the rule of silence. According to them, sir, we may speak of every thing except that alone which is most present in all our minds.

To this combined effort I might fitly reply, that, with flagrant inconsistency, it challenges the very discussion which it pretends to forbid. Such a declaration, on the eve of an election, is, of course, submitted to the consideration and ratification of the people. Debate, inquiry, discussion, are the necessary consequences. Silence becomes impossible. Slavery, which you profess to

banish from the public attention, openly by your invitation enters every political meeting and every political convention. Nay, at this moment it stalks into this senate, crying, like the daughters of the horse-leech, "Give! give!"

But no unanimity of politicians can uphold the baseless assumption, that a law, or any conglomerate of laws, under the name of compromise, or howsoever called, is final. Nothing can be plainer than this; that, by no Parliamentary device or knot, can any legislature tie the hands of a succeeding legislature, so as to prevent the full exercise of its constitutional powers. Each legislature, under a just sense of its responsibility, must judge for itself; and, if it think proper, it may revise or amend, or absolutely undo the work of its predecessors. The laws of the Medes and Persians are proverbially said to have been unalterable; but they stand forth in history as a single example of such irrational defiance of the true principles of all law.

To make a law final, so as not to be reached by congress, is, by mere legislation, to fasten a new provision on the constitution. Nay, more; it gives to the law a character which the very constitution does not possess. The wise fathers did not treat the country as a Chinese foot, never to grow after infancy; but, anticipating progress, they declared expressly that their great act is not final. According to the constitution itself, there is not one of its existing provisions—not even that with regard to fugitives from labour—which may not at all times be reached by amendment, and thus be drawn into debate. This is rational and just. Sir, nothing from man's hands, nor law, nor constitution, can be final. Truth alone is final.

Inconsistent and absurd, this effort is tyrannical also. The responsibility for the recent slave act and for slavery every where within the jurisdiction of congress necessarily involves the right to discuss them. To separate these is impossible. Like the twenty-fifth rule of the house of representatives against petitions on slavery—now repealed and dishonoured—the compromise, as explained and urged, is a curtailment of the actual powers of legislation, and a perpetual denial of the indisputable principle that the right to deliberate is co-extensive with the responsibility for an act. To sustain slavery, it is now proposed to trample on *free speech*. In any country this would be grievous; but here, where the constitution expressly provides against abridging freedom of speech, it is a special outrage. In vain do we condemn the despotisms of Europe, while we borrow the rigours with which they repress liberty, and guard their own uncertain power. For myself, in no factious spirit, but solemnly and in loyalty to the constitution, as a senator of Massachusetts, I protest against this wrong. On slavery, as on every other subject, I claim the right to be heard. That right I cannot, I will not, abandon. "Give me the liberty to know, to utter, and to argue freely, above all liberties." These are the glowing words which flashed from the soul of John Milton, in his struggles with English tyranny. With equal fervour they should be echoed now by every American, not already a slave.

But, sir, this effort is as impotent as tyrannical. The convictions of the heart cannot be repressed. The utterances of conscience must be heard. They break forth with irrepressible might. As well attempt to check the tides of ocean, the currents of the Mississippi, or the rushing waters of Niagara. The discussion of slavery will proceed, wherever two or three are gathered together—by the fireside, on the highway, at the public meeting, in the church. The movement against slavery is from the Everlasting Arm. Even now it is gathering its forces, soon to be confessed every where. It may not yet be felt in the high places of office and power; but all who can put their ears humbly to the ground, will hear and comprehend its incessant and advancing tread.

The relations of the government of the United States—I speak of the national government—to slavery, though plain and obvious, are constantly

misunderstood. A popular belief at this moment makes slavery a national institution, and, of course, renders its support a national duty. The extravagance of this error can hardly be surpassed. An institution, which our fathers most carefully omitted to name in the constitution, which, according to the debates in the convention, they refused to cover with any "sanction," and which, at the original organization of the government, was merely *sectional*, existing nowhere on the *national* territory, is now above all other things blazoned as national. Its supporters plume themselves as national. The old political parties, while upholding it, claim to be national. A national whig is simply a slavery whig, and a national democrat is simply a slavery democrat, in contradistinction to all who regard slavery as a sectional institution, within the exclusive control of the states, and with which the nation has nothing to do.

As slavery assumes to be national, so, by an equally strange perversion, freedom is degraded to be sectional, and all who uphold it, under the national constitution, share this same epithet. The honest efforts to secure its blessings, every where within the jurisdiction of congress, are scouted as sectional; and this cause, which the founders of our national government had so much at heart, is called *sectionalism*. These terms, now belonging to the commonplaces of political speech, are adopted and misapplied by most persons without reflection. But herein is the power of slavery. According to a curious tradition of the French language, Louis XIV., the grand monarch, by an accidental error of speech, among supple courtiers, changed the gender of a noun; but slavery has done more than this. It has changed word for word. It has taught many to say *national*, instead of *sectional*, and *sectional* instead of *national*.

Slavery national! Sir, this is all a mistake and absurdity, fit to take a place in some new collection of vulgar errors, by some other Sir Thomas Browne, with the ancient but exploded stories, that the toad has a stone in its head, and that ostriches digest iron. According to the true spirit of the constitution, and the sentiments of the fathers, *slavery* and not freedom is *sectional*, while *freedom* and not slavery is *national*. On this unanswerable proposition I take my stand. And here commences my argument.

The subject presents itself under *two* principal heads; *First, the true relations of the national government to slavery*, wherein it will appear that there is no national fountain out of which slavery can be derived, and no national power, under the constitution, by which it can be supported. Enlightened by this general survey, we shall be prepared to consider, *Secondly, the true nature of the provision for the rendition of fugitives from labour*, and herein especially the unconstitutional and offensive legislation of congress in pursuance thereof.

I. And now for the *true relations of the national government to slavery*. These will be readily apparent, if we do not neglect well established principles.

If slavery be national, if there be any power in the national government to uphold this institution—as in the recent slave act—it must be by virtue of the constitution. Nor can it be by mere inference, implication, or conjecture. According to the uniform admission of courts and jurists in Europe, again and again promulgated in our country, slavery can be derived only from clear and special recognition. "The state of slavery," said Lord Mansfield, pronouncing judgment in the great case of Somerset, "is of such a nature, that it is incapable of being introduced on any reasons, moral or political, *but only by positive law*. It is so odious that *nothing can be suffered to support it but positive law*."—(Howell's State Trials, vol. 20, p. 82.) And a slaveholding tribunal, the Supreme Court of Mississippi, adopting the same principle, has said,—

“Slavery is condemned by reason and the laws of nature. It exists and can exist *only* through municipal regulations.”—*Harry v. Decker*, Walker R., 42.)

And another slaveholding tribunal, the Supreme Court of Kentucky, has said :

“We view this as a right existing by *positive law* of a municipal character, without foundation in the law of nature or the unwritten and common law.”—(*Rankin v. Lydia*, 2 Marshall, 470.)

Of course every power to uphold slavery must have an origin as distinct as that of slavery itself. Every presumption must be as strong against such a power as against slavery. A power so peculiar and offensive, so hostile to reason, so repugnant to the law of nature and the inborn rights of man; which despoils its victims of the fruits of their labour; which substitutes concubinage for marriage; which abrogates the relation of parent and child; which, by a denial of education, abases the intellect, prevents a true knowledge of God, and murders the very soul; which, amidst a plausible physical comfort, degrades man, created in the divine image, to the level of a beast;—such a power, so eminent, so transcendent, so tyrannical, so unjust, can find no place in any system of government, unless by virtue of *positive sanction*. It can spring from no doubtful phrases. It must be declared by unambiguous words, incapable of a double sense.

Slavery, I now repeat, is not mentioned in the constitution. The name slave does not pollute this charter of our liberties. No “positive” language gives to congress any *power* to make a slave or to hunt a slave. To find even any seeming sanction for either, we must travel, with doubtful footsteps, beyond its express letter, into the region of interpretation. But here are rules which cannot be disobeyed. With electric might for freedom, they send a pervasive influence through every provision, clause, and word of the constitution. Each and all make slavery impossible as a national institution. They efface from the constitution every fountain out of which it can be derived.

First and foremost, is the *preamble*. This discloses the prevailing objects and principles of the constitution. This is the vestibule through which all must pass, who would enter the sacred temple. Here are the inscriptions by which they are earliest impressed. Here they first catch the genius of the place. Here the proclamation of liberty is soonest heard. “We the people of the United States,” says the preamble, “in order to form a more perfect union, *establish justice*, insure domestic tranquillity, provide for the common defence, *promote the general welfare*, and *secure the blessings of liberty* to ourselves and to our posterity, do ordain and establish this constitution for the United States of America.” Thus, according to undeniable words, the constitution was ordained, not to establish, secure, or sanction slavery—not to promote the special interests of slaveholders—not to make slavery national, in any way, form, or manner; but to “establish justice,” “promote the general welfare,” and “secure the blessings of liberty.” Here surely liberty is national.

Secondly.—Next in importance to the preamble are the explicit *cotemporaneous declarations* in the convention which framed the constitution, and elsewhere, expressed in different forms of language, but all tending to the same conclusion. By the preamble, the constitution speaks for freedom. By these declarations, the fathers speak as the constitution speaks. Early in the convention, Governor Morris, of Pennsylvania, broke forth in the language of an abolitionist: “*He never would concur in upholding domestic slavery*. It was a nefarious institution. It was the curse of Heaven on the State where it prevailed.” Oliver Ellsworth, of Connecticut, said: “The morality or wisdom of slavery are considerations belonging to the states themselves.” According to him, slavery was sectional.

At a later day, a discussion ensued on the clause touching the African slave trade, which reveals the definitive purposes of the convention. From the report of Mr. Madison we learn what was said. Eldridge Gerry, of Massa-

chusetts, "thought we had nothing to do with the conduct of the states as to slavery, *but we ought to be careful not to give any sanction to it.*" According to these words, he regarded slavery as sectional, and would not make it national. Roger Sherman, of Connecticut, "was opposed to any tax on slaves imported, as making the matter worse, *because it implied they were property.*" He would not have slavery national. After debate, the subject was committed to a committee of eleven, who subsequently reported a substitute, authorizing "a tax on such migration or importation, at a rate *not exceeding the average of duties laid on imports.*" This language, classifying persons with merchandise, seemed to imply a recognition that they were property. Mr. Sherman at once declared himself "against this part, *as acknowledging men to be property,* by taxing them as such under the character of slaves." Mr. Gorman "thought Mr. Sherman should consider the duty *not as implying that slaves are property,* but as a discouragement to the importation of them." Mr. Madison, in mild juridical phrase, "*thought it wrong to admit in the constitution the idea that there could be property in man.*" After discussion, it was finally agreed to make the clause read:

"But a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

The difficulty seemed then to be removed, and the whole clause was adopted. This record demonstrates that the word "persons" was employed in order to show that slaves, every where under the constitution, were always to be regarded as persons, and not as property, and thus to exclude from the constitution all idea that there can be property in man. Remember well, that Mr. Sherman was opposed to the clause in its original form, "as acknowledging men to be property; that Mr. Madison was also opposed to it, because he "thought it *wrong* to admit in the constitution the idea that there could be property in man;" and that, after these objections, the clause was so amended as to exclude the idea. But slavery cannot be national, unless this idea is distinctly and unequivocally admitted into the constitution.

Nor is this all. In the Massachusetts convention, to which the constitution, when completed, was submitted for ratification, a veteran of the revolution, General Heath, openly declared that, according to his view, slavery was sectional, and not national. His language was pointed. "I apprehend," he says, "that it is not in our power *to do any thing for or against those who are in slavery in the southern states.* No gentleman within these walls detests every idea of slavery more than I do; it is generally detested by the people of this commonwealth; and I ardently hope the time will soon come, when our brethren in the southern states will view it as we do, and put a stop to it; but to this we have no right to compel them. Two questions naturally arise: *If we ratify the constitution, shall we do any thing by our act to hold the blacks in slavery—or shall we become partakers of other men's sins? I think neither of them.*"

Afterwards, in the first congress under the constitution, on a motion, which was much debated, to introduce into the Impost Bill a duty on the importation of slaves, the same Roger Sherman, who in the national convention had opposed the idea of property in man, authoritatively exposed the true relations of the constitution to slavery. His language was that "the constitution does not consider these persons as property; it speaks of them as persons.

Thus distinctly and constantly, from the very lips of the framers of the constitution, we learn the falsehood of the recent assumptions in favour of slavery and derogation of freedom.

Thirdly. According to a familiar rule of interpretation, all laws concerning the same matter, *in pari materia*, are to be construed together. By the same reason, *the grand political acts of the nation are to be construed together*, giving and receiving light from each other. Earlier than the constitution was the declaration of independence, embodying, in immortal words, those primal

truths to which our country pledged itself with its baptismal vows as a nation. "We hold these truths to be self-evident," says the nation, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among them are life, *liberty*, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." But this does not stand alone. There is another national act of similar import. On the successful close of the revolution, the continental congress, in an address to the people, repeated the same lofty truth. "Let it be remembered," said the nation again, "that it has ever been the pride and boast of America, *that the rights for which she has contended were the rights of human nature*. By the blessing of the Author of *these rights*, they have prevailed over all opposition, and FORM THE BASIS of thirteen independent States." Such were the acts of the nation in its united capacity. Whatever may be the privileges of States in their individual capacities, within their several local jurisdictions, no power can be attributed to the nation, in the absence of positive, unequivocal grant, inconsistent with these two national declarations. Here, sir, is the national heart, the national soul, the national will, the national voice, which must inspire our interpretation of the constitution, and enter into and diffuse itself through all the national legislation. Thus again is freedom national.

Fourthly. Beyond these is a principle of the common law, clear and indisputable, a supreme rule of interpretation from which in this case there can be no appeal. In any question under the Constitution *every word is to be construed in favour of liberty*. This rule, which commends itself to the natural reason, is sustained by time-honoured maxims of our early jurisprudence. Blackstone aptly expresses it, when he says, that "the law is always ready to catch at any thing in favour of liberty."—(2 Black. Com., 94.) The rule is repeated in various forms. *Favores ampliandi sunt; odia restringenda*. Favours are to be amplified; hateful things to be restrained. *Lex Anglæ est lex misericordiæ*. The law of England is a law of mercy. *Angliæ jura in omni casu libertati dant favorem*. The laws of England in every case show favour to liberty. And this sentiment breaks forth in natural, though intense, force, in the maxim: *Impius et crudelis judicandus est qui libertati non favet*. He is to be adjudged impious and cruel who does not favour liberty. Reading the Constitution in the admonition of these rules, again I say Freedom is national.

Fifthly. From a learned judge of the *Supreme Court of the United States*, in an opinion of the Court, we derive the same lesson. In considering the question, whether a State can prohibit the importation of slaves as merchandise, and whether Congress, in the exercise of its power to regulate commerce among the States, can interfere with the slave-trade between the States, a principle has been enunciated, which, while protecting the trade from any intervention of Congress, declares openly that the Constitution acts upon no man as property. Mr. Justice M'Lean says: "If slaves are considered in some of the States as merchandise, that cannot divest them of the leading and controlling quality of persons by which they are designated in the Constitution. The character of property is given them by the local law. This law is respected, and all rights under it are protected by the federal authorities; *but the Constitution acts upon slaves as PERSONS, and not as property*." * * * "The power over slavery belongs to the States respectively. It is local in its character, and in its effects."—(Groves vs. Slaughter, 15 Peters' R. 507.) Here again slavery is sectional, while freedom is national.

Sir, such briefly are the rules of interpretation which, as applied to the constitution, fill it with the breath of freedom,

Driving far off each thing of sin and guilt.

To the *history and prevailing sentiments* of the times we may turn for further assurance. In the spirit of freedom the constitution was formed. In

this spirit our fathers always spoke and acted. In this spirit the national government was first organized under Washington. And here I recall a scene, in itself a touchstone of the period, and an example for us, upon which we look with pure national pride, while we learn anew the relations of the national government to slavery.

The Revolution had been accomplished. The feeble government of the confederation had passed away. The constitution, slowly matured in a national convention, discussed before the people, defended by masterly pens, had been already adopted. The thirteen States stood forth a nation, wherein was unity without consolidation, and diversity without discord. The hopes of all were anxiously hanging upon the new order of things and the mighty procession of events. With signal unanimity Washington was chosen President. Leaving his home at Mount Vernon, he repaired to New York, where the first Congress had already commenced its session, to assume his place as elected Chief of the Republic. On the 30th of April, 1789, the organization of the government was completed by his inauguration. Entering the Senate chamber, where the two Houses were assembled, he was informed that they awaited his readiness to receive the oath of office. Without delay, attended by the Senators and Representatives, with friends and men of mark gathered about him, he moved to the balcony in front of the edifice. A countless multitude, thronging the open street, and eagerly watching this great espousal,

With reverence look on his majestic face,
Proud to be less, but of his godlike race.

The oath was administered by the Chancellor of New York. At this time, and in this presence, beneath the uncovered heavens, Washington first took this vow upon his lips: "I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

Over the President, on this high occasion, floated the national flag, with its stripes of red and its stars on a field of blue. As his patriot eyes rested upon the glowing ensign, what currents must have rushed swiftly through his soul! In the early days of the Revolution, in those darkest hours about Boston, after the battle of Bunker Hill, and before the Declaration of Independence, the thirteen stripes had been first unfurled by him, as the emblem of Union among the colonies for the sake of freedom. By him, at that time, they had been named the Union Flag. Trial, struggle, and war, were now ended, and the Union, which they first heralded, was unalterably established. To every beholder these memories must have been full of pride and consolation. But looking back upon the scene, there is one circumstance which, more than all its other associations, fills the soul—more even than the suggestions of Union which I prize so much. *At this moment, when Washington took his first oath to support the Constitution of the United States, the National Ensign, nowhere within the national territory, covered a single slave.* Then, indeed, was slavery sectional and freedom national.

On the sea, an execrable piracy, the trade in slaves, was still, to the national scandal, tolerated under the national flag. In the States, as a sectional institution, beneath the shelter of local laws, slavery unhappily found a home. But in the only territories at this time belonging to the nation, the broad region of the north-west, it had already, by the ordinance of freedom, been made impossible, even before the adoption of the constitution. The District of Columbia, with its fatal incumbrance, had not yet been acquired.

The government thus organized was anti-slavery in character. Washington was a slave-holder; but it would be unjust to his memory not to say that he was an abolitionist also. His opinions do not admit of question. Only a short time before the formation of the national constitution, he had declared, by letter, "that it was among his first wishes to see some plan adopted by

which slavery may be abolished by law;" and again, in another letter, "that, in support of any legislative measure for the abolition of slavery, his suffrage should not be wanting;" and still further, in conversation with a distinguished European abolitionist, a travelling propagandist of freedom, Brissot de Warville, recently welcomed to Mount Vernon, he had openly announced, that to promote this object in Virginia, "he desired the formation of a *society*, and that he would second it." By this authentic testimony, he takes his place with the early patrons of abolition societies.

By the side of Washington, as standing beneath the national flag he swore to support the constitution, were illustrious men, whose lives and recorded words now rise in judgment. There was John Adams, the Vice-President—great vindicator and final negotiator of our national independence—whose soul, flaming with freedom, broke forth in the early declaration that "consenting to slavery is a sacrilegious breach of trust," and whose immitigable hostility to this wrong has been made immortal in his descendants. There also was a companion in arms and attached friend, of incomparable genius, the yet youthful Hamilton, who, as a member of the abolition society of New York, had only recently united in a solemn petition for those who, "though *free by the laws of God*, are held in slavery *by the laws of the State*." There, too, was a noble spirit, the ornament of his country, the exemplar of courage, truth, and virtue, who, like the sun, ever held an unerring course, John Jay. Filling the important post of Minister of Foreign Affairs under the confederation, he found time to organize the Abolition Society of New York, and to act as its President until, by the nomination of Washington, he became Chief Justice of the United States. In his sight slavery was an "iniquity," "a sin of crimson dye," against which ministers of the gospel should testify, and which the government should seek in every way to abolish. "Were I in the Legislature," he wrote, "I would present a bill for this purpose with great care, and I would never cease moving it till it became a law or I ceased to be a member. Till America comes into this measure, her prayers to Heaven will be impious."

But they were not alone. The convictions and earnest aspirations of the country were with them. At the North these were broad and general. At the South they found fervid utterance from slaveholders. By early and precocious efforts for "total emancipation," the Author of the Declaration of Independence placed himself foremost among the abolitionists of the land. In language now familiar to all, and which can never die, he perpetually denounced slavery. He exposed its pernicious influences upon master as well as slave; declared that the love of justice and the love of country pleaded equally for the slave, and that the "abolition of domestic slavery was the greatest object of desire." He believed that the "sacred side was gaining daily recruits," and confidently looked to the young for the accomplishment of this good work. In fitful sympathy with Jefferson was another honoured son of Virginia, the orator of liberty, Patrick Henry, who, while confessing that he was a master of slaves, said: "I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them." At this very period, in the legislature of Maryland, on a bill for the relief of oppressed slaves, a young man, afterwards, by his consummate learning and forensic powers, the acknowledged head of the American bar, William Pinckney, in a speech of earnest, truthful eloquence—better far for his memory than his transcendent professional fame—branded slavery as "iniquitous and most dishonourable;" "founded in a disgraceful traffic;" "as shameful in its continuance as in its origin;" and he openly declared, that, "by the eternal principles of natural justice, no master in the State has a right to hold his slave in bondage a single hour."

Thus at this time spoke the *nation*. The *church* also joined its voice.

And here, amidst the diversities of religious faith, it is instructive to observe the general accord. The Quakers first bore their testimony. At the adoption of the constitution their whole body, under the early teaching of George Fox, and by the crowning exertions of Benezet and Woolman, had become an organized band of abolitionists, penetrated by the conviction that it was unlawful to hold a fellow-man in bondage. The Methodists, numerous, earnest, and faithful, never ceased by their preachers to proclaim the same truth. Their rules in 1788, denounced in formal language "the buying or selling of bodies and souls of men, women, and children, with an intention to enslave them." The words of their great apostle, John Wesley, were constantly repeated. On the eve of the National Convention, the burning tract was circulated in which he exposes American slavery as the "vilest" in the world—"such slavery as is not found among the Turks at Algiers"—and, after declaring "liberty the birthright of every human creature, of which no human law can deprive him," he pleads: "If, therefore, you have any regard to justice, (to say nothing of mercy, or the revealed law of God) render unto all their due. Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature." At the same time, the Presbyterians, a powerful religious body, inspired by the principles of John Calvin, in more moderate language, but by a public act, recorded their judgment, recommending "to all the people under their care to use the most prudent measures consistent with the interest and the state of civil society, to procure eventually the final abolition of slavery in America." The Congregationalists of New England, also of the faith of John Calvin, and with the hatred of slavery belonging to the great non-conformist, Richard Baxter, were sternly united against this wrong. As early as 1776, Samuel Hopkins, their eminent leader and divine, published his tract, showing it to be the duty and interest of the American States to emancipate all their African slaves, and declaring that "Slavery is in every instance wrong, unrighteous, and oppressive—a very great and crying sin—there being nothing of the kind equal to it on the face of the earth." And, in 1791, shortly after the adoption of the constitution, the second Jonathan Edwards, a twice-honoured name, in an elaborate discourse often published, called upon his country, "in the present blaze of light" on the injustice of slavery, to prepare the way for "its total abolition." This he gladly thought at hand. "If we judge of the future by the past," said the celebrated preacher, "within fifty years from this time, it will be as shameful for a man to hold a negro slave, as to be guilty of common robbery or theft."

Thus, at this time, the church, in harmony with the nation, by its leading denominations, Quakers, Methodists, Presbyterians, and Congregationalists, thundered against slavery. The Colleges were in unison with the church. Harvard University spoke by the voice of Massachusetts, which had already abolished slavery. Dartmouth College, by one of its learned professors, claimed for the slaves "equal privileges with the whites." Yale College, by its President, the eminent divine, Ezra Stiles, became the head of the Abolition society of Connecticut. And the University of William and Mary, in Virginia, testified its sympathy with this cause at this very time, by conferring upon Granville Sharp, the acknowledged chief of British abolitionists, the honorary degree of Doctor of Laws.

The *literature* of the land, such as then existed, agreed with the nation, the church, and the college. Franklin, in the last literary labour of his life; Jefferson, in his notes on Virginia; Barlow in his measured verse; Rush, in a work which inspired the praise of Clarkson; the ingenious author of the *Algerine Captive*—the earliest American novel, and though now but little known, one of the earliest American books republished in London—were all moved by the contemplation of slavery. "If our fellow-citizens of the Southern States are deaf to the pleadings of nature," the latter exclaims in his work, "I will conjure them, for the sake of consistency, to cease to deprive

their fellow-creatures of freedom, which their writers, their orators, representatives, and senators, and even their constitution of government, have declared to be the inalienable birthright of man." A female writer and poet, earliest in our country among the graceful throng, Sarah Wentworth Morton, at the very period of the national convention, admired by the polite society in which she lived, poured forth her sympathies also. The generous labours of John Jay in behalf of the crushed African inspired her muse; and in another poem, commemorating a slave who fell while vindicating his freedom, she rendered a truthful homage to his inalienable rights, in words which I now quote as part of the testimony of the times:

"Does not the voice of reason cry?
 'Claim the first right that nature gave;
 From the red scourge of bondage fly;
 Nor deign to live a burdened slave.'"

Such, sir, at the adoption of the constitution, and at the first organization of the national government, was the out-spoken, unequivocal heart of the country. Slavery was abhorred. Like the slave trade, it was regarded as temporary; and, by many, it was supposed that they would both disappear together. As the oracles ceased or grew mute at the coming of Christ, and a voice was heard crying to mariners at sea, "Great Pan is dead," so, at this time, slavery became dumb, and its death seemed to be near. Voices of freedom filled the air. The patriot, the Christian, the scholar, the writer, the poet, vied in loyalty to this cause. All were abolitionists.

[To be continued.]

Theological Discussions.

(For the Banner of the Covenant.)

BIBLE CLASS QUESTIONS.

[Continued from page 304, 1852.]

The Babe of Bethlehem, the Promised Seed of the Woman.—Where was Bethlehem? In what part of the tribe of Judah was it situated? And being situated at the northern extremity of this tribe, was it near to Jerusalem, which was to the extreme south of Benjamin? And there was Jesus born? Was Bethlehem the residence of Joseph and Mary when Christ was born? Where, then, was the place of their residence? In which of the tribes was Nazareth situated? Did not Zebulon lie far toward the north of the Holy Land?

Was it to be taxed or *registered*, that Joseph and Mary came to Bethlehem at the Nativity? Prove it, and give the words, Luke ii., verses 4th and 5th compared. Why had they to go so far to be enrolled? And were both of the house of David, and, as he himself was, of the tribe of Judah? Give us a proof, Luke xi., 27. And thus do we find, that Christ himself was of the tribe of Judah? See Hebrews vii., 14. Was it *prophesied* that He would be of the tribe of Judah? See Genesis xlix., 10. Was it *prophesied* that He would be born in Bethlehem? Prove it and give the words, Micah v., 2.—Have we seen by analyzing the first promises that the promised seed was to be conceived by supernatural agency? And now, as to these facts in reference to Christ, was He not, as to His humanity, miraculously conceived?—Prove it, Luke i., 31; xxxii., 35. Was He not, according to the flesh, of the tribe of Judah? See Hebrews vii., 14, already quoted. And was He not actually born in Bethlehem of Judah? Give the proof, Luke ii., 4th and 7th verses compared.

NOTE.—What clear! what conclusive! what satisfactory evidence is here! Do we not find here a remarkable harmony between prophecy and facts?—Have such prophecies ever met in the conception, birth and characters of any other child since the commencement of the fifth Millenary period? Was there ever such a conception and birth during the past forty centuries of the world's

existence, which answered to these and similar prophecies, as did the conception, birth, ministry, death, resurrection and ascension of Jesus of Nazareth? Had He not, therefore, *exclusive* claims, I say, **EXCLUSIVE** claims to be the *very seed* of the woman? And thus, the first promise to Adam was actually fulfilled in the gift of the *first born* of Mary, the **SON OF GOD**.

NOTE.—It is deemed of great importance that this point be well understood, and therefore some care has been taken to present the evidence in the shortest and simplest manner; so that the descent of the first promise till the advent of Christ, and its fulfilment by Christ, may be clearly and distinctly seen at one view.

Having traced the first promise from Adam to Christ, and having ascertained its actual fulfilment in and by Christ, we shall return to the consideration of the *Renewal of the Promise*, and the distinguished characters to whom it was repeated.

Adam, we have seen, was the first to whom it was given, and Noah the first to whom it was renewed. In saying that it was *renewed* to Noah, can you give any satisfactory evidence to show that the promise to Noah was, in substance, the same as that given to Adam?

ANSWER.—It is believed that there is ample evidence for the *substantial* identity of the promise made to each of the men; although *circumstantially* they differ. To illustrate this, let us inquire; is there any righteousness for justification before God, but that which is essentially *one*, viz., the righteousness of the promised seed? Since there is no righteousness which can justify but this, is there any faith which can unite with this righteousness but that which is emphatically said to be the gift of God? Moreover, can any faith but this qualify to worship God acceptably? Now, since there is no righteousness but one which can justify—since the faith which unites with that righteousness is *essentially* one in all cases—and, since this faith alone can qualify man to worship God with acceptance, then, is it not manifest that however far in point of time and distance the worshippers may be placed from each other, if it appear that God accepts and approves them in their worship, I say is it not evident that they are actuated by the faith which is essentially one and which unites with the righteousness which is unchangeably the same?

[To be continued.]

Miscellaneous.

[For the Banner of the Covenant.]

THE THEOLOGICAL SEMINARY.

MR. EDITOR,—Among the various items of business transacted by our General Synod at its meeting in May last, none, perhaps, is of more vital importance than that which regards the Theological Seminary. It is a subject which involves not only the *present* well being, but also the future prospects of the whole church. A weighty and solemn responsibility rests on the committee, whose duty it is made to report at length on this subject at next meeting. And in view of this responsibility, the committee have a just claim, both upon the prayers of their brethren, that they may be guided in wisdom, and on whatever suggestions may cast any light on the path of duty. I have waited hitherto in the expectation of seeing the subject taken up by some of your correspondents, but thus far a dead silence has been kept. My principal object now is to elicit discussion, and as I apprehend that the question of *location* will give rise to more diversity of opinion than any other branch of the subject, my remarks will be confined to that topic.

At the first glance it might appear a matter of comparatively little moment, where the location was fixed, and some may be ready to imagine that under competent instructors the pupil could progress as rapidly and

as surely in one place as in another. This, however, I apprehend, is a grand mistake, and one which must give way before an enlarged view of the subject.

I believe it is a very general impression that the question of location should be in a great measure decided by two considerations, viz.:—1st, centrality of position,—2d, cheapness of living. To the first of these considerations much weight was justly due, in former times where facilities for location were both comparatively difficult and expensive; but in the present state of things among us, a few hundreds of miles more or less cannot make a very material difference, either as to time or place. Nor am I disposed to attach very much weight to the other consideration, viz., “cheapness of living,” for the railroad net-work which is fast covering the whole surface of our country is perceptibly bringing matters nearer to an equilibrium in this respect, so that in a little while the cost of living will, in all probability, be nearly as high in one place as another; and in addition to this, in those places where the cost of living is greatest, the accumulation of wealth is greatest also, so that a proportionably greater measure of pecuniary aid may be looked for.

Should the question of location be between one of our large cities and some more sequestered spot, I would unhesitatingly express my preference for the former. Some of the principal reasons which have led me to this conclusion are the following:—1st, There is a measure of city *polish* which many of our students from remote country places need to give them an acceptability of manner. In former times this was not a matter of so much consequence. But the spirit of the present age revolts from every thing that appears uncultivated or clownish. And there are few causes that tend more to mar the usefulness of a gospel minister among people of refinement. Dandyism and foppery are disgusting every where, and most of all in a preacher of the gospel; but the ease and gracefulness of gentlemanly manners are becoming every where, and are a sure passport into society.

2d. The city affords advantages for mental improvement to be met with no where else. Opportunities are there afforded for attendance on the exercises of lyceums,—courses of lectures on every subject of literature and science—the best models of public speaking in every department,—and easy access to libraries containing every thing of interest, whether ancient or modern. These are advantages which comparatively few of those now in the ministry among us have enjoyed, but the want of them cannot but be deeply felt.

3d. The city affords opportunities for spending the time of vacation more profitably than it can be spent elsewhere. In too many cases the vacations of theological students have been spent with little profit either to themselves or others. This consideration has doubtless had its weight in bringing about the change which has of late years taken place in many of our theological schools, from one session in the year to two. Now, whether the vacations be long or short, the crowded population of a great city, especially one that like New York has a continued influx of foreign immigration, presents a fine field for theological students being employed as colporteurs or scripture readers. This might not, perhaps, be very profitable to the student in a *pecuniary* point of view; but I do not know any school in which he might profit more, in all that belongs to the practical part of the ministerial office. And in such a process he might be instrumental in “turning many to righteousness.”

Finally, our own experience of the past speaks in favour of the city. While our Seminary was located in Philadelphia, under the superintendence of our late venerable Father, now gone to his rest, it was blessed and prospered by the church's Head. And since its transfer to New York the system has appeared to work well. From these premises I for one am disposed to draw the conclusion that a wise policy will continue the organization in that city, and endeavour to gather around it the support and energies of the whole church. And if this be done, we will have encouragement to hope, that with the Divine blessing, it will become such as a school of the prophets ought to be. In these few brief hints, I have "shown my opinion." Should my view be a mistaken one, I am open to conviction.

DIDASKALOS.

[For the Banner of the Covenant.]

THE THEOLOGICAL SEMINARY.

The Eastern Theological Seminary of the Reformed Presbyterian Church opened its present session on the first of the month, under circumstances highly auspicious and encouraging.

The number of students in attendance was respectable, all being present at the opening lectures who were expected during the winter. Since the meeting of last year there have been no breaches among them by death.

We had the pleasure of listening to the introductory lecture of each Professor to the class, to which was distinctly intimated the course of study it was designed to pursue during the ensuing session.

It is needless to say that the course is thorough, embracing a wide and interesting field of study, that will doubtless be profitable for the students, and call for the exercise of their whole time and attention.

We rejoice that we were permitted to make this visit, and to be so much gratified with the ability displayed in conducting the affairs of the Seminary by its learned professor. We hope the whole church will be stirred up to a sense of its importance and value, and give it that encouragement it so eminently merits. Is there not shameful negligence here and culpable apathy?

ONE OF THE SUPERINTENDENTS.

[For the Banner of the Covenant.]

PROCEEDINGS OF THE STUDENTS OF THE EASTERN SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH, NOW IN SESSION IN NEW YORK.

At a meeting of the students, held in the session room of Dr. McLeod's church, immediately after the opening of the seminary, the following preamble and resolutions were unanimously adopted:—

Whereas, Since the close of the last session it has pleased the Most High God, in his wise providence, to remove from his labours on earth our revered, and much beloved Professor, the Rev. Samuel Brown Wylie, D. D., whose valuable instructions most of us have had the great privilege of enjoying, whose kind sympathies cheered us in difficulties, and whose paternal counsels were tendered in such a way as will ever endear him to us, and whereas we desire to testify our great love and respect for the memory of our deceased and beloved father, as well as our appreciation of his very great worth,—

Resolved, 1st, That we feel very sensibly the almost irreparable loss that we in particular have sustained, by the removal of our master from our head, and that his death has occasioned such deep sorrow to us that we can use no language that would sufficiently express our grief or the tribute of respect which we wish to pay to his memory.

Resolved, 2d, That while we very much deplore the loss of our beloved Professor and father, we bless God for his long and useful life; that he was enabled for so many years to employ his great mental powers and high literary attainments in the training up of young men for the holy ministry, who are now scattered far and wide, preaching the everlasting gospel, and whose influence for good is beginning to be felt even among the degraded tribes of distant *India*, thus bringing about results which eternity alone can unfold, so that in this way it may truly be said of him, "Though dead, he yet speaketh."

Resolved, 3d, That we bow with humble submission and reverence before the *Ruler* of the universe, in this solemn dispensation of his providence, feeling that we are thereby admonished to work the work of God while it is called to-day, and to live in readiness for our departure to the eternal world.

Resolved, 4th, That although our venerable Professor has thus been removed from us, yet it is cause of unfeigned thankfulness to God that an *Elisha* has been raised up to us in the person of the Rev. John Niel McLeod, D. D., his friend and pupil, by whom the Professor's chair is now filled in so able a manner as to give general satisfaction.

Resolved, 5th, That we deeply sympathize with the bereaved family of our deceased Professor, now in the days of their mourning, and that a copy of this preamble and resolutions be transmitted to them, and also that the same be published in the Banner of the Covenant.

Signed in behalf of the class of '52, '53.

A. ROBINSON.

[For the Banner of the Covenant.]

PROCEEDINGS OF THE SESSION OF THE THIRD REFORMED PRESBYTERIAN CHURCH, KENSINGTON, PHILADELPHIA.

At a meeting of the Session held on Friday evening, December 19th, Mr. William Montgomery presented the following preamble and resolutions, which were unanimously adopted.

Whereas, It has not been the privilege of this session to convene, through unavoidable circumstances, at an earlier period since the death of the Reverend Samuel B. Wylie, D. D., and express the sorrow we feel, occasioned by his departure, *and, whereas,* we are anxious that a record be made of the high veneration and regard we cherish for this respected father as a minister and devoted servant of Jesus Christ, be it, therefore,

Resolved, That we have received the intelligence of Dr. Wylie's death with sentiments of profound regret, and, that in common with our brethren we deplore the painful event that has deprived the church of an able and venerable minister, whose labours and exemplary life have done so much to advance the interests of the Redeemer's cause

Resolved, That appreciating the great worth in his Master's cause of him whom we mourn—his comprehensive mind, sagacious and massive, and powers of analytical investigation seldom possessed—the

vast stores of knowledge through intent and unwearied application he had accumulated, in the highest degree useful, varied, and ornamental—his generous and kindly disposition, and the interest and regard felt in the humblest—zeal intense and earnest for God's glory—appreciating them, we have felt it hard to let him go, though in fulness of years and in personal religion perfect.

Resolved, That the occasional visits of our father to us on sacramental seasons have been in the highest degree grateful and refreshing, and now we have cause to weep between the porch and the altar—that we shall no more behold his hoary head and venerable form—that he shall no more break to us the bread of life in the solemn and interesting festival of the Supper.

Resolved, That we sympathize with the afflicted family of the deceased in the awful chasm made in their midst, and commend them to the God of all comfort, who comes to His own in the hour of anxiety and season of affliction, to administer the oil and wine of heavenly consolation.

Resolved, That to the brethren of the First Church, over whose spiritual interests their aged pastor watched so long and faithfully, and with such signal success, we offer our sincere condolence in their bereavement; and we also desire to unite with them in thanksgiving to God for giving to them a pastor according to His own heart, in the person of our respected brother who was called to their spiritual oversight, ere their senior minister was called away to the high rewards of heaven and a glorious immortality.

Resolved, That copies of these proceedings be conveyed to the session of the First Church, and to the family of the late Dr. Wylie, and also, that they be published in the Banner of the Covenant.

Signed, ROBERT J. BLACK, *Moderator*,
Third Reformed Presbyterian Church, Kensington.

[For the Banner of the Covenant.]

THE CAVE OF TIME.

BY FRANK.

Just one year ago, on the night of the thirty-first of December, eighteen hundred and fifty-one, as the midnight clock was tolling the knell of the departed year, old Father Time entered his cave to make his preparations for the year now about to commence. Having turned his glass and sharpened his scythe, he prepared himself to listen to the report of his trusty servant Death and his myrmidons. Having heard all that they had to say, he gave them their instructions for the year just begun, and despatched them on their several missions, while he himself set forth on his destructive course.

Eighteen hundred and fifty-two passed before the withering breath of old Time, and once more the midnight clock struck when he entered his rocky cave; and having turned his glass, he called to Death and his myrmidons; they entered the cave, and seating himself on his throne, he turned to Death and cried, "My trusty and faithful servant, how hast thou spent the year that is passed? relate a few instances of thy mighty power, aided by thy willing servants."

Then answered Death, and said, "Oh Father Time, I rejoice that all

thy commands have been complied with; I have done all thy pleasure among the children of men; this year I have trampled their pride in the dust, and turned their joy into mourning. The first dwelling that I entered was one to which one of my trusty servants had been despatched some time before, and had selected a new-born babe as his prey. I saw the child lying moaning in its little cot, while its mother (looking more like a fit subject for my dart than the infant of days) bent over her babe as if to shield it from the dart that she knew must soon be thrown. I passed from one side to the other, but in all places I found that to make the child my victim the dart should pass through the mother's heart, so closely had she strained her darling to her bosom; but as her name was not included in the instructions that you, Oh Time, delivered to me one year ago, I could not smite both. At length she drew back to bring some moisture wherewith to cool the parched lips of her babe; while I, taking advantage of her absence, flung my dart, and rushed forward to secure my prize, but ere I could seize it an angel of light descended and bore its spirit far above my grasp, to the mansions of bliss. This was my first achievement. Passing over many others, I proceed to tell of a deed that even with me is not an occurrence to be related as an every day exploit. Three of the mighty ones of the earth I have slain, and from one end of the world to the other, I am spoken of as the conquerer of the mighty. Two of them* have impeded often the progress of my trusty servants, war and disunion; and though long protected by the bulwarks of a nation's prayers to One mightier than I, they have at last been pierced by my dart. The third was the greatest warrior of his day,† and had it not been that you, Oh Time, had heaped high your snows upon his head, I should not have been able to pierce him with my darts. When I had struck them, one after another, I tried hard to take possession of them, but each time was I most signally defeated; for as the breath left their lifeless bodies, a host of messengers of One greater than I, was in waiting to bear the spirits back to the hands of Him that gave them.

The last, Oh Time, that I shall now tell you of, was one over whose head the sands of your glass had been turned nearly fourscore times.‡ Oft hast thou commissioned me to strike him down, and as often have I endeavoured so to do; but ever by his side stood the Mighty One, who seemed to guard him with more vigilance than any one of those at whom, during the past year, I have aimed my dart. At length, one dark night, while passing by his door, I beheld his Master, the Mighty One, calling him home to himself. Immediately I flung my dart, and, although I had no hope of retaining his spirit, I longed to be revenged for my frequent defeats. As his spirit fled to his Master's house I beheld the chain broken that bound him to earth, the links of which were composed of prayer, strong and fervent, to the Mighty One that He would save him from my darts: this chain often foiled me, and it was only when it was loosed by his Master's hand, that my darts could penetrate his armour of proof. But I have succeeded at last, though my triumph was of short duration, for scarce had I touched him, when I saw a golden chariot descend from Heaven, into which he entered, and was borne through the blue ether out of my sight. These, Oh Father Time, are the principal of my exploits." Here Death ceased to speak, and Time having expressed his satisfaction at his success, gave him his instructions for the year that had commenced, and having put some bright golden sands in his glass and sharpening his

scythe, he dismissed Death and his train; and extending his wings he sped away over the world, leaving his cave empty by all save the running sand in the glass.

Reader, Death has his instructions given him,—whose names are in them? This question can only be answered when the sands of eighteen hundred and fifty three shall have ceased to run. Therefore let us all be prepared like him whom the “Mighty One watched,” and then come life or death, we are ready for either. Let us then serve God on earth, and we shall also live with Him in heaven.

[For the Banner of the Covenant.]

CORRECTION.

Messrs. Editors,—In the Banner for December, 1852, page 337, an article entitled “Proceedings of the Northern Reformed Presbytery,” appears. It contains so many errors of the press, and my own name is mentioned so distinctly in connexion with them, that I feel called upon to make a correction. With the mere grammatical blunders, though they are numerous, I would not have thought it worth while to interfere. The reader would be competent to correct them himself. But when I am made to write nonsense on so very grave a subject as that of the Lord’s Supper, I feel that necessity is laid upon me to say what I really did write and propose to Presbytery, in the preamble and resolution which appears in the strange costume which somebody else, I suppose the printer, has given them. The date of the proceedings referred to was, I think, October 6th, 1852, when the Northern Presbytery held their regular fall meeting. In the first resolution published, line 18 from the top, the pronoun “this” should read “the,” i.e., “officers and members of the Reformed Presbyterian church.” The sense is affected, and the import of the resolution may be misunderstood, without the correction.

In line 28 from the top the word “*presented*” appears; it should read “*prescribed*.” Again, and this is the most serious error, “*exterior*” is printed instead of “*extension*,” after which there should have been a comma, to make the sentence intelligible. The whole preamble would then read thus,—

“*Whereas*, the Sacrament of the Lord’s Supper is an ordinance of great solemnity and importance; and whereas, a uniform order in the administration of this ordinance has been prescribed by the standards of the Reformed Presbyterian Church; and whereas, there is danger in the extension of the church, that this order should fall into disuse; therefore,

Resolved, That the Northern Reformed Presbytery do hereby enjoin upon all the ministers and sessions within *their* (it is before improperly printed “*its*”) jurisdiction, to be careful in the observance of the order for the celebration of the Lord’s Supper, laid down in the Confession of Faith,” &c. For the rest see Banner of December. I attribute the blunders entirely to inadvertence, and respectfully ask that they may be corrected in your next.

New York, Dec., 16th, 1852.

JOHN N. McLEOD.

POOR FATHER NEWMAN.—The Univers, of Paris, the organ of the Jesuits, has an article, seven columns in length, the object of which is to induce the faithful to subscribe to the fund for paying the cost of Dr. Newman’s defence against Dr. Achilli. The lawyers’ bill amounts, it says, to 250,000 francs, and the subscriptions raised in various countries hardly reach 75,000. One of the principal inducements offered is, that Dr. Newman intends to say mass twice a week for the souls of his benefactors.—*Epis. Rec.*

Foreign Missions.

EVENINGS IN THE CITY.

Saharanpur, June 22d, 1852.

REV. AND DEAR SIR,—By the last mail that left this for Europe, I sent you a sheet on “Incidents in Missionary Life.” I intend troubling you this time, also, with another of the same. You will see by the heading what is to be the character of the letter; but I beg, before proceeding to the narration of facts, to explain the circumstances that led to these evening visitations. The gospel is preached every evening throughout the week, with rare exceptions, at the outside of the city church on the highway side. When this place is occupied by one of the older missionaries, I consider it my duty to go somewhere else, though frequently I feel it a privilege to be a listener there. There is a large class of the community who never come to these evening assemblies. They would consider it beneath them to be seen mixing in the crowd that presses round the missionary. It sometimes occurred to me that we ought to visit such people at their houses, and if they will not come to us, that we should go to them. For some time a number of the school boys had been inviting me to visit their fathers’ residences, and I thought this a favourable opportunity for commencing the family visitation plan. I tried it, and am quite astonished at what success has thus far attended it. I have a number of invitations which I have not yet been able to meet, and I hope, if my health is spared, to follow up this plan more thoroughly, particularly during the cold weather. I shall now specify a few cases to let you see our manner of procedure, &c.

First evening.—I went, accompanied by my Munshi (a Mahomedan) to call upon the father of a young Brahmin who is a scholar in the English school. When we reached the house we found both father and son absent, and were turning to come away, when another young Brahmin, also a scholar, stepped up, and invited me to “honour his house with a visit.” I complied, and following him a short distance, soon found myself surrounded by a crowd of men and boys in the open area or enclosed square of the Brahmin’s dwelling. I may here remark, that in all the dwellings of respectable natives, or rather inside of the outer enclosure of the whole establishment, there is an open area, around which are arranged the several apartments of the house. It is usual to receive visitors in this place, or in a kind of public hall before you enter this space. The owner of the house was engaged in enlarging its dimensions, and as the masons were busy at work all around, we were crowded upon mud, mortar, heaps of bricks, and what not. A seat was set for me, and after a few preliminary congratulations, I proceeded to the object of my visit. The Brahmin is employed in the garden of the East India Company at this place. So I thought I should adapt my discourse to the auditor. I began by glancing at the beauties and wonders of the company’s garden,—the variety of trees, plants and fruits it contains. I then said I was a gardener on a small scale myself, and, pointing towards our school-house, said that was the garden in which I laboured. I tried to follow up the analogy between the *sowing*, *planting* and *gathering* in the company’s garden and the intellectual and moral culture of the school. From this I went on to the higher analogy of the soul and the heavenly Gardener or Husbandman who cultivates it, and concluded by urging upon them all the cultivation of their intellectual, moral and spiritual parts. At the conclusion one of the men stepped forward, and said he was also a servant in

the company's garden, and knew the name of every flower and plant in it, but said he would like his son to be taken as a plant in my garden, and promised to send his boy to school the next day. He was as good as his word; the boy entered school the following day, and is now receiving the usual culture of our "Seminary."

While I was engaged here, the young Brahmin, to whose house I had first gone, had been informed of my visit, and came to ask me to return with him. I went along, and was soon in a large front room in the second story, which he had fitted up as a study. When I say "fitted up," I should explain that he had emptied it of all rubbish, had the walls all thoroughly scoured over with clay and cow-dung, and kept in it only his few school books and his charpai (or bed.) There was a servant standing ready with a plate of sweetmeats of which I had to partake. I was then shown around all the house, except the women's apartments, and last of all, he took me to see the shrine of his household gods. It was a little apartment about five feet long by three broad. I told him it was a shame for him to put his gods in such a small cell, while he himself occupied so fine a house. But then said I, "Let us see what the gods are who live in this little cell; bring them out, and let us examine them." He brought them out, with a little persuasion, and there were the usual Hindu "Penates" quite in miniature. I could not be allowed to touch them, but I asked him to allow me to break off the trunk from the head of Ganesh, (Ganesh has an elephant's head on him,) and see if he has the power of re-attaching it. In a variety of ways I pointed out the absurdity and sinfulness of worshipping such useless pieces of brass and stone, and pointed out the only worship which can be acceptable in the sight of a holy God. Here I had a large concourse, chiefly of boys. I had also more auditors than I could see. The place we were in was separated from the women's apartments by a large door and a screen. I could easily perceive that we were both heard and seen by those within. I may mention that this young Brahmin has commenced to teach his wife to read. He is a very promising young man, and I trust the Lord will one day so influence his heart that he will throw his idols "to the moles and the bats." Another fact about this young man will be interesting to note. He is the very youth who, on the first of August, 1849, told me that if I would admit a sweep-er's boy into the school, they would all leave. That movement for the time broke up our school, and for two years this young man never came near us. He again entered the school in October last, and has scarcely ever been a day absent since. He says now he deeply regrets his former folly. So you see even our strongest enemies are converted into our friends. After giving him a little advice about the furnishing of his study, &c., I took leave. On my way home I thought I should call and see a young Bengali—one of those mentioned in my last. Two young Brahmins and my Munshi accompanied me. We found the young man with two friends engaged at a game of chess, as he said, "to settle his head after the fatiguing duties of the day." The natives of this country are very fond of chess and other games of this kind. Even the females, I understand, while away the weary hours of their solitude at this favourite amusement. We had not stood many minutes when one of those awful *dust storms*, that sweep in such terrific grandeur over the plains of India, swept over the city. It was already twilight, but immediately we were in the most impenetrable darkness. It was too late to think of moving. I told my friend I should stay with him till the storm was over. So he

invited me inside a large room which he used as a sitting and sleeping apartment. He had not a chair nor a stool of any kind to offer me. He seemed greatly embarrassed to have me standing, but as the place was well carpeted, to relieve him, I at once sat down on the carpet, *native fashion*, and invited all the rest to be seated. Our host then asked if I would allow him to play a few tunes on the guitar. I said I should be very happy to hear his performance. He played three tunes which to a native ear might have music in them, but, to my uninitiated organs, sounded rather rude. I then took the liberty of interrupting the music, and introducing other subjects. Our party altogether consisted of three Bengalis, two Brahmins, my Munshi and myself. The room was a long, narrow apartment, and was lighted by a single taper at the upper end. The universal light in the Hindustani houses is a little earthen cup filled with oil, and a wick laid over the edge, the top of which burns with a very dim light indeed. There was just one such light in the apartment we occupied. After some conversation on the subject of Christianity, in which the Bengali (our host) clearly and systematically exposed to my two Brahmin companions the folly and sin of idolatry, and the superiority of Christianity,—I began to press upon my young friends the importance of an early personal interest in Christ. I took the Bible,—for the Bengali had one I had given him some time before,—and opening the 12th chapter of Ecclesiastes. I made a running commentary on it, and tried to apply the whole subject to those around me. I concluded the whole with prayer, in which they all joined in a standing position. When I arose from the ground my legs were so stiff I could scarcely move. I had been nearly two hours in that most uncomfortable position, but which to a native is the easiest of any method of sitting. It was near ten o'clock when I got home. The storm was over, the sky clear, and though I had a late cup of tea, I felt that I should like to see many such “evenings in the city.”

(To be continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, Oct. 23d, 1852.

My very dear Brother Stuart,—This hasty note contains but little news of any kind. I wrote pretty fully about matters and things here a month ago, and nothing of any general importance has occurred since. I may simply state that we all continue to enjoy good health at the station, and that it has turned out this year to be the most healthy of all the stations in our mission, while Ambala, formerly considered so healthy, is at the present time exceedingly unhealthy. So much for the changes in our Indian climate.

The orphan children form a very interesting little family—seemingly very affectionate, and so obedient that I have rarely to manifest displeasure with any of them. They are making very good progress in their studies also, and are agreeable among themselves.

Mrs. Campbell and children will return here in a fortnight. The Woodsides intend to remain in the snow during the cold weather to see what effect the cold will have on Mr. Woodside's health. He is now looking as well as usual, but his liver is inactive. With much Christian love to self and all friends, ever yours in gospel bonds,

J. R. CAMPBELL.

Editorial.

A NEW YEAR.

As year after year passes by us, we become, in some measure, at least, and certainly in too many instances, regardless of the solemn fact that the period of our existence on earth is coming so much nearer its appointed close,—and that the time is almost ended in which the salvation of our souls is to be secured, the sanctification of our characters is to be completed, and all the good we can do in the present world is to be accomplished. There is, it is true, nothing in itself to attract particular attention to the day which commences a new year. The selection of the 1st of January as the beginning of this division of time, is altogether arbitrary; yet, as we need so much to be reminded “how short our time is,” the thoughtful will not like to allow such an occasion to pass by without its teaching them to “number their days that they may apply their hearts unto wisdom.” The *continuance of our existence* to the present moment should lead us to *love*, while we *fear* that great God, “in whose hand are our times,” who has “given to all life, and breath, and all things.” True wisdom will lead us to acknowledge his goodness and his power, and to devote to his service the capacities of usefulness with which he may have endowed us.

The past has recorded its sad lessons of misimproved time, neglected duties, and slighted mercies; but even from the evil there may arise some good, if the conviction of our weakness and ignorance lead us to seek divine strength and guidance—if that which remains gain increased value from that which has been lost—if we be led to form earnest resolutions to live nearer to God, to labour more for Christ, to act in all things more under the influence of that “*love*, which is the fulfilling of the law.” This will be true wisdom; and the consideration that a *new year* has commenced—that we are spared, while so many have been called to an eternal world—that God still grants us so many sources of enjoyment, and so many means of usefulness—all these reflections should lead us to make a new dedication of ourselves to him, and to “present our souls and bodies as living sacrifices, acceptable unto God, our reasonable service.” “We are not our own, we are bought with a price—let us therefore glorify God with our bodies and our spirits, which are his.”

DR. M'MASTER'S WORK ON PSALMODY, AND THE PITTSBURGH PRESBYTERIAN ADVOCATE.

A number of articles have recently appeared in the Pittsburgh Presbyterian Advocate on Dr. M'Master's Treatise on Psalmody. The amount of them appears to be that the version of the Psalms which is employed in our own and several kindred churches contains much that is merely *human composition*; and that, therefore, those who denounce Watts' imitations are chargeable with inconsistency in using a version to which similar objections may be made. It is strange that neither the writer of these articles, nor the editor of the paper in which they appear, have apprehended the true object of Dr. M'Master's work, which is not to defend *any* particular version, but merely to maintain the great principle that the church should use a Scriptural Psalmody.

We are far from considering the version we use as unobjectionable, and we would not think of defending it as perfect; but while we admit that it has many interpolations and alterations, we maintain that it is less objectionable than any other, and that therefore we should give it the preference. If we can be furnished with one "more agreeable to the text," we would consider it dutiful to adopt it. We do not think Watts' imitation even professes to be so. It would be better for the advocates of a human Psalmody to defend their own position, than by an *argumentum ad hominem* to endeavour to prove their opponents to be *inconsistent in practice*, which would still by no means prove that they were *incorrect in principle*.

MR. CAMPBELL'S PLAN.

Our readers will probably remember the plan proposed by Mr. Campbell to raise annually \$18,615 from the 6,000 communicants of whom he supposes our church to be composed. Large as this amount may appear, the plan he proposes might easily secure it. Lest it should be forgotten, we now republish it from our September number, and call the attention of all to it.

"Let us assume the fact that all our churches number six thousand communicants. Let us then see what these could actually do for the extension of the gospel among the heathen. Of these we think we know ten men who owe my Lord, because they are able to pay it, five hundred dollars each per annum, equal to five thousand dollars. Then we believe, on the same principle, there are twenty who could give their Master one hundred dollars, equal to two thousand dollars. Twenty who could give each fifty dollars, equal to one thousand dollars. Fifty who could spare twenty-five dollars, equal to one thousand two hundred and fifty dollars. Fifty who might give twenty each, equal to one thousand dollars. One hundred who could give ten each, equal to one thousand dollars. Two hundred who could give five each, equal to one thousand dollars. Five hundred who could give three each, equal to one thousand five hundred dollars. One thousand at two each, equal to two thousand dollars. Two thousand at one each, equal to two thousand dollars. Fifteen hundred at fifty cents each, equal to seven hundred and fifty dollars. Four hundred at twenty-five cents each, equal to one hundred dollars. One hundred and fifty at ten cents each, equal to fifteen dollars. All these taken together amount to eighteen thousand six hundred and fifteen dollars annually from six thousand communicants! and this is what I call *systematic benevolence!*"

What response will be given? The commencement of a new year is a good time to commence our subscriptions. If *all* will not do their share, yet let not *any*, even *one*, be led to neglect duty, but rather let increased liberality on the part of those who do give make up for lack of service on the part of those who do not. We propose to publish from time to time a list of such as may subscribe, so far as we may be informed on the subject.

DEATH OF REV. GEORGE M. LAMB.

We lament to add another name to the list of ministerial fathers and brethren who have been cut down by the stroke of death during the past year. Rev. George M. Lamb, Pastor of the Reformed Presbyterian Church at Rock Prairie, Wisconsin, has departed this life. Mr. L. was yet in the spring time of life, and had not yet completed the second year of his ministry. He was an

active, zealous, and successful labourer in the gospel field, and gave evidence that he "counted not his life dear unto him that he might finish his course with joy, and the ministry which he had received of the LORD JESUS." The evidences of decaying strength were disregarded; and with the ardent desire to work while he could work, he persisted in his ministerial labours when it was evident that he was almost stepping into the grave. Though he may not have had the privilege of gathering the harvest where he has sown the good seed, yet we may rejoice that though another may garner it, "both he that soweth and he that reapeth will rejoice together." How loudly does the removal of aged fathers, and of younger brethren, call upon those who are honoured with the office of ambassadors for CHRIST to be diligent in making full proof of their ministry, and how solemnly are the congregations of the LORD's people admonished to give more earnest heed to the instructions they receive, as the lips of beloved pastors will soon be rendered silent by the touch of death, and their faces will be seen on earth no more!

DEATH OF THE REV. CLARKE HOUSTON, D. D.

In our last No. we recorded the death of the Rev. John Clarke Houston, of Newcastle-upon-Tyne. It is with increased sorrow we now announce the decease of his venerable father, the Rev. Clarke Houston, D. D., of Cullybackey, County Antrim, Ireland. Dr. H. was an "able minister of the New Testament," and was highly esteemed by all who had the privilege of his acquaintance. He sustained an important position in the Eastern Reformed Presbyterian Synod of Ireland, and added much to the honor and influence of that small, but very respectable, denomination. By Christians of other departments of the Church, he was recognised as a man of enlarged and liberal views; of amiable and affectionate disposition; of upright and earnest diligence in the discharge of duty. His death occurred at Newcastle, to which place he had gone to be near his dying son. He was himself, however, laid upon the bed of death on the very day on which his son expired, and, after a short illness, on the 13th Nov., 1852, he entered into that better world, where "the wicked cease from troubling, and the weary are at rest." In his removal the last of the fathers of our sister Church has been taken away. Paul, Alexander, Henry, Houston—"holy men of God"—all now are gone! The organization and operations of the Church which they sustained for many years have now devolved upon younger brethren, but who happily have had the advantage of their instructions. May they be able to transmit, unimpaired, the precious trust of which they now have charge!

REV. DAVID KENNEDY.

We have received a communication from Mr. Kennedy, in regard to the notice given in the last Banner, (Dec., 1852, p. 378,) by Rev. Josiah Hutchman. As the whole subject will probably come before the Pittsburgh Presbytery for consideration, we must decline entering into any discussion of it. In the meantime, we have no doubt that Mr. K. may obtain full information in regard to his appointments by applying to the proper persons.

Notices of New Publications.

LETTERS ON CLERICAL MANNERS AND HABITS. Addressed to a Student in the Theological Seminary at Princeton, N. J., by Samuel Miller, D. D. A New Edition, revised. Presbyterian Board. Pp. 384, 12mo.

This is a republication of Dr. Miller's well known work, which has long since received the verdict of approbation as the best treatise of its kind. All who are in the ministry, whether older or younger, may find in it something suitable and beneficial. It would be well if it were more generally read, and its judicious counsels more generally followed.

REDEMPTION'S DAWN; or Biographical Studies in the Old Testament History and Prophecy. In Eleven Lectures. By N. C. Burt, Pastor of the Presbyterian Church, Springfield, Ohio. Philadelphia: Smith & English. Pp. 264, 12mo.

Much valuable information in regard to a period of Bible history little regarded and little understood, may be found in this volume. In some points we differ from the views which the author expresses, but we yet regard the tone of his work as strictly evangelical, and the style animated and agreeable.

WATERLOO SOLDIER; or the Early Life and Closing Days of Farquhar Mackay. By Colin A. M'Kenzie. With an Introduction, by Rev. W. M. Hetherington, D. D. Presbyterian Board of Publication. Pp. 144, 18mo.

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THE CRIPPLE, The Mountain in the Plain, and To a Boy anxious about his Soul. Presbyterian Board. Pp. 36, 18mo.

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These are excellent books for the young. The readers of the Banner may recollect the publication in our pages of the "Mountain in the Plain." We are glad to find it in the catalogue of the Presbyterian Board.

THE CHILD'S POETICAL KEEPSAKE. Philadelphia: Presbyterian Board of Publication. Pp. 112, small 4to.

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Two interesting tracts, well worthy of careful perusal: the latter especially suited to those who are exposed to the temptations of the city, where the way to "the pit" is to so many the prelude to the loss of the soul.

THE YOUTH'S GLEANER; or Ripe Fruits of Piety, gathered and garnered. Presbyterian Board. Pp. 50, 18mo.

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ADDRESS TO STUDENTS. By Rev. James Hamilton, London. Presbyterian Board. Pp. 26, 18mo.

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ROMANISM AS IT IS. An Oration delivered by Rev. John Cumming, D. D., London. With an Appendix, by the Editor. Philadelphia: Presbyterian Board. Pp. 70, 18mo.

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The Sabbath is so intimately connected with the welfare of the church and the nation, that we are glad to find a work on this subject issued by the Presbyterian Board. We hope this excellent manual will have a wide circulation. Dr. Miller's able Introductory Essay, and Sir Andrew Agnew's Report to the British Parliament, which forms the Appendix, give the work an increased value.

FOOTSTEPS OF OUR FOREFATHERS: What they Suffered, and what they Sought. By James G. Miall. With thirty-six Illustrations from Sketches by the Author. Boston: Gould & Lincoln. (Philadelphia: Smith & English.) Pp. 352, 12mo.

The author of this volume has compiled an interesting account of the struggles against religious intolerance which have taken place in the British Isles, in various ages, from the times of Wiclif to the present day. His great design appears to be to show the injurious influence of an alliance of the Church with the State almost invariably perverted to persecution. We do not agree with all his views; we think he has quite mistaken the tendency of the Scottish covenants, and has misapprehended the then existing condition of society, civil and ecclesiastical, which rendered measures *at that time* justifiable, which in happier circumstances would never have been proposed or advocated. Yet we have had great pleasure in perusing this book, and believe that our readers have sufficient discrimination to derive great good from its animated, candid, and liberal sketches of some of the most interesting periods of British history.

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